1607/129.

A SERMON

Preach'd before the

SONS OF THE CLERGY,

AT

S. *NICOLAS*'s Church,

IN

Newcastle upon *Tine*, Sept. 9th, 1712.

Publish'd at the Request of the Stewards, and the rest of the SOCIETY.

By *NICOLAS BURTON*, M. A.
and Lecturer in the Cathedral and St. *Nicolas*'s Churches in *Durham*.

Newcastle upon *Tine*,
Printed and Sold by *John White* (Printer to the SOCIETY) at his House on the *Side*, 1712.

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ADVERTISEMENT.

A Sermon preached to the Sons of the Clergy, Upon their First Solemn Meeting at St. *Nicolas* Church, in *Newcastle* upon *Tine*, Sept. 10th, 1711. By JOHN SMITH, D. D. And Prebendary of *Durham*.

Also,

The Duty of Charity to the Souls of Men. A Sermon preach'd before the Right Worshipful the Mayor, Recorder, Aldermen, Sheriff, &c. of *Newcastle* upon *Tine*, at *All-Saints* Church, on *All-Saints* Day, 1711; At the Anniversary Publick Examination of a Charity School there. By CHARLES WARD, M. A. Lecturer of *All-Saints*.

Both Printed and Sold by *John White*, at his House on the *Side*.

To the Reverend

John Smith, D.D.

AND TO } Stewards,

Mr. *John Rayne*,

AND

To the reſt of the SOCIETY of Clergy-mens Sons.

Gentlemen,

SINCE you were pleas'd to over-rule the Deſign I had, not to Publiſh the following Sheets, and to lay your commands upon me, (for ſuch I account your Requeſt) to that purpoſe; I here readily obey; hoping, That as you are the Authors of the Publication, ſo you will be the Patrons and Defenders of the Author.

This ſort of Offspring of the Clergy do often ſtand as much in need of the Love *of the* Brotherhood, *as* that *which*

you

you have already so generously reliev'd; Their writings *having no better Treatment in the World, than their* Children; *and that for the same reason too, because they are* Theirs.

You have undertaken to support the one, *and have given more than one Earnest of your good Intentions; and thereby I am encourag'd to expect your Charity to* the other: *It is like the rest of the young Objects of your Society, weak and defenceless, pretending to no merit but it's Relation to you, and onely not an Orphan. Yet since you are accessarys to it's* Production, *it is but Justice you shou'd be instruments of it's* Preservation.

Therefore, my Worthy Brethren, shew that affection to it, which it so imperfectly expresses towards you. *Love it with that* severe *tenderness it endeavours to perswade you to use to one another: and then you will be* charitable *Adversarys to it's Enemys,* kindly *Just to* it, *and do particular Honour to,*

Gentlemen,

Your most Humble Servant

and Affectionate Brother,

NICOLAS BURTON.

1 St. *Peter*, II. 17.

---*Love the Brotherhood.*---

HERE are two main things, my Brethren, for which you are here again met, *before God*, as a Society; *To Honour your Parents*, and *to Love one another*. In the former of these Duties you have already been fully Instructed; (for you must give me leave to say *Instructed*, when I speak of so able a Hand.) The latter I have now undertaken; not out of any vain design to teach so many Equals and Superiours; but that I may show my self a sincere member of your *Brotherhood*, by endeavouring to promote that, which is the Bond and Cement, the End and Perfection of all Fraternal Society.

Were it not for *the Bands of Love*, which as the Prophet speaks, are *the Cords of a Man*; No Relation, not even the Tyes of Blood, wou'd be sufficient to oblige *Brethren to dwell together in Unity*: No Combination, no In-

dentures, without That, would be ſtrong enough to make thoſe *of one Houſe*, to be alſo *of one Mind*. Nay even the *Love-Feaſt*, which we are now preparing our ſelves for, will be little better than a Riot, if it be only Titular: If there be ſuch *Spots* in it as St. *Jude* complains of; ſuch *Diviſions* and *Irregularities*, as gave St. *Paul* ſo great Offence, as even to annul that moſt Primitive Cuſtom.

It is no little Commendation to the Age we live in, that there is ſo general a propenſion to revive thoſe ſo long antiquated *Feaſts of Charity*: Which, as now practis'd, tho' perhaps they may not be wholly of the ſame nature with the former; yet ſo much good hath been done by them, that we may juſtly hope there is now riſen among us a *true Spirit of Primitive Chriſtian Love*, without the Inconveniences and Abuſes of it.

It wou'd indeed be a more agreeable task to commend the paſs'd Performance, than to excite to the future Duty; to ſet forth what has been already done, than to lay before you what is yet to be doue: But ſince this Society is ſo young, that it's Atchievements cannot yet require an Hiſtory; I ſhall keep cloſe to my Text; which, tho it is ſo ſtrict a Command *to Love the Brotherhood*, yet it wou'd not excuſe the

the Fondneſs of an unſeaſonable Panegyric: It will be enough, if God grant, that thoſe who ſucceed us, ſhall be able to turn our Exhortations and Perſwaſions into Commendations; that is to ſay, That you have *Honour'd your Father and Mother*, and that you have *Lov'd the Brotherhood*. Which laſt, that we may the better do, I ſhall now endeavour to put you in mind of the ſeveral ways and means of *Loving our Brethren*; in order to perſwade you to ſhow thoſe real effects of *Love* to them, without which *Love is no longer Love*.

But it may perhaps be firſt expected, that I ſhou'd give an Account of the word *Brotherhood*; which being of ſo general and extended a Signification, will take in all Humours and Colours of Mankind, all Sects and Religions, which are no leſs diſtinguiſhing Characteriſtics of moſt Nations, than Blackneſs is of the *Ethiopian*, or Whiteneſs of the *European*. For no difference of Complexion, either in Countenance or Religion, can make us Aliens to the blood of *Adam*, God, as St. *Paul* ſays, *having made of one Blood all Nations of Men, to dwell on all the Face of the Earth*.

Socrates had a Notion that the whole world was but one great City, of which he had the Generoſity to own himſelf a Citizen: And we

may with as good Reaſon call all Mankind one *Brotherhood*, one great Fraternity; of which every ſingle man is a member, whether he will be ſo juſt with the Philoſopher to own it, or no.

As every man is a *Neighbour* to every man, ſo is he a *Brother*. But we muſt not forget that the Apoſtle here in the Text, more particularly underſtands by *Brotherhood*, thoſe who were initiated into the Chriſtian Religion: ſays he, *Honour all Men, Love the Brotherhood.* Showing us firſt our Duty to *all Mankind*; Then to *thoſe of the Houſhold of Faith.* But yet even this ſenſe is too general for our preſent Occaſion; our *Brotherhood* being in a much narrower compaſs than, either the Chriſtian Faith in general, or even our own Church in particular. Our Combination is confin'd but to one corner of the world; and tho' the littleneſs of it may ſeem to make it *Contemptible*; yet the Members of it are *Honourable.* They are the moſt important part of the Eſtabliſh'd Church; The Offspring of *God's Lot and Inheritance*; The Poſterity of thoſe who *Miniſter at the Altar*; Men who are *Holy* by *Birth*, as their Fathers by *Creation*; Who, tho' they inherit not the *Prieſthood*, as did *the Sons of Aaron*, yet that Honour and Bleſſing, and Sanctity,

Sanctity, ſo conſpicuous in the *Prieſtly Office*, and conſequences of it, they do and ought to inherit. Such is our *Brotherhood*, ſuch is our *Relation* to one another; which we ſtill make a nearer *Relation*, and a ſtricter *Brotherhood*, by conſenting thus to meet before God to Love one another.

Now to *Love the Brotherhood*, there are two manner of ways, *in Word* and *in Deed*; by which diviſion I intend not to diſtinguiſh Charity into real and verbal only; but by *Word*, I underſtand *Advice*, and *Exhortation*, and *Perſwaſion*, and *Correption*, and ſuch other Acts of *Love to our Brethren*, as may be perform'd by that *little member the Tongue*: By *Deed* therefore will be meant all Actions whereby we may *Love the Brotherhood*; ſuch as *Almsgiving*, *Perſonal Aſſiſtance*, and the like.

Of theſe two general ways and means, and their ſeveral ſub-diviſions, I ſhall ſpeak as briefly and plainly as I can, with as cloſe application to our particular caſe as the thing will bear.

Firſt then, we are to *Love the Brotherhood in Word*. The firſt and perhaps too the greateſt and beſt *Labour of Love* may be conceiv'd by the Mind, and declar'd by its Interpreter the Tongue. This is a buſy member, and is very

very apt to fall into mutiny and disorder, if it be not imploy'd in some public or honourable work. What wise Commanders do with their Soldiers when no Action is near, may be a good Rule in this case: They set them to build for the Common Good, instead of destroying and razing; instead of falling out and doing mischief to themselves, they are made Benefactors to others. Thus that *Member* which is so often *set on fire of Hell* should be heated and lighted by *Love*; that so instead of *firing the World*, it may be used to kindle and inflame in us Charity one towards another.

The first Act of *Love* proceeding from the Tongue, is *Advice*, and that either *Public* or *Private*. The former is often and well done in such Auditorys as this; the latter secretly, by *Brethren* amongst themselves. For this there may be occasion, either as to matters of *Morality* or *Policy*.

If that grievous complaint of the Enemys of a marry'd Priesthood be true, there is indeed not only great occasion, but the utmost necessity for *Brotherly Advice* in the first of these cases. But we are not only in hopes that such a Scandal does not take place amongst us, but we are well assur'd that it is only a Calumny, and us'd as an Argument against Mar-

riage

riage in Priests, when all others fail. For if we were to make a general History of the *lawful* Sons of the Clergy, (for we know there is such a thing as *Fils de Prêtre* amongst those of the *Celibacy*,) we shou'd not find among any generation of men so many Worthy and Honourable, so many Virtuous and Godly Persons, as in their Tribe. For as it is confess'd that the English Clergy are the most Regular, as well as the most Learned in the world; so we cannot suppose that their Children should degenerate, beyond all others, having the *Example*, as well as the *Advice* of their their *Natural* and *Ghostly* Fathers both in one.

I know it is, and has been the Practice of a virulent party to make *black Lists* of such as are any way related to the *Altar*; but if we deduct out of them all the *Calumnys*, all the *malicious Lyes* and *Forgerys*, together with those *truly Christian Principles* which they lay to our charge as *Crimes*, these long Rolls will either vanish, or redound as much to our *Commendation*, as to their *Confusion*.

But now, since we know there are such men on either hand of us, so industrious to blast our *Reputations*, and to blot our *Escutcheons*; let us be as industrious to prevent all occasions of Calumny and Detraction.

Many

Many of our *Brotherhood* have been left *Orphans* so soon, that they could not well have any great provision left them either of *Grace* or *Fortune*: To be sure the Poverty and Weakness of such forlorn creatures often lays them open to great temptations of acting below themselves, both as *Christians* and *Gentlemen*, (for so I must call them, whatever their Circumstances be.) These therefore, my Brethren, are the Objects of your *Advice*; These have great need of this *Love of the Brotherhood*.

If then thou seest thy poor *Brother* sinking himself in the world, for want of Discretion or Management, fail not to give him such seasonable Counsel as may retrieve his Affairs. Endeavour to supply that want of Education which the death of his Parents has occasion'd: In a word, of a *Brother* become a *Father*. Teach him to bridle his Affections, and curb his Passion. Form his tender Years with good *Nurture* and *Admonition*. Mould the Wax to it's true Shape and Form whilst it is soft and pliable. *Teach him in the way that he shou'd go*; and make such deep Impressions of it upon his mind, that no age, or change, or chance, may wear it out.

If he hath contracted any vitious habits, before thy *Brotherly Love* hath found him out;

deal

deal with him not like a *Magistrate*, but a *Brother*; the *Tenderness* of the *one* will go much farther, than the *Austerity* of the other. The Secretness of thy *Advice* will be here of great moment: therefore be tender of his *Reputation*, whilst thou art endeavouring to mend his *Reputation*; and so carefully *cover* those Faults, which thou wouldst wholly *blot out*. Thus thou willst make him a party against himself, and he will be *willing* to be heal'd, which is the best State a Sick-Person can be in, next to Health it self.

I think I need not tell you that such *Societys* as this have more obligation to, and necessity for such *Advising* as I have urg'd, than any others: For you cannot but know, that tho' every *Brotherhood* be a *Common Cause*, yet *our's* is so in more respects than the rest. Besides *Religion*, *Relation*, (and that to the *Altar* as well as to *one another*,) and *Combination*, there are some other Considerations more particularly requiring Us thus to *Love the Brotherhood*; I mean those fatal blots which single miscarriages lay upon us all. You know they were the *Sons of Eli*, who made the People hate *the Offering of the Lord*. But of this enough.

As to Advice in matters of *Policy*, it will be very difficult to give any Rules about it:

But thus much it is neceſſary to ſay, That managing and contriving for the better attainment of the great *End* of our Society, is one of the firſt and great *Aims* of the *Society*. Every man's Counſel therefore ought to be ſubſervient to this *Love of the Brotherhood*; eſpecially their's, whoſe Employments have given them more than *Common Skill* in managing and improving *Stocks* and *Funds*. But this is the Buſineſs of private *Conſultations*, and *Committees*, and muſt therefore be left to their *Diſcretion*.

I ſhould now ſpeak of *publick Advice*; But I have obſerv'd that there are ſo many, and ſo excellent *Diſcourſes* upon theſe Occaſions, that it is wholly needleſs, were it in my Power, to offer any Inſtructions of this kind. The *Sons of the Clergy*, upon theſe Subjects, have even outdone their *Fathers* in all others. For I may ſafely ſay, That there are no Diſcourſes publiſh'd, upon any *Chriſtian Topic*, which have more *Eloquence*, more *Affection*, more *Spiritual Advice*, more *Piety*, more *Inſtruction*, or *a better Aim*, than thoſe *Sermons* that have been preach'd before ſuch *Societys* as this. How worthily theſe our *Brethren* have ſhown their *Love to the Brotherhood*, I leave to thoſe to Judge, who yet want the Pleaſure and Profit of peruſing them; Beſeeching them at the

ſame

ſame time, not to omit any opportunitys of ſo *great a Bleſſing*.

There is one thing I wou'd ſuggeſt upon this Head, but I know not whether it is not already practis'd: I mean that thoſe Diſcourſes which are publiſh'd *at the Requeſt of the Society*, ſhould be made *a Benefaction to it*: And ſo, if they be really valuable, they will make a *double profit*. And now having ſaid this, I hope all will be cautious how they make ſuch *Requeſts*.

A ſecond way of *Verbal love to the Brotherhood* is *Exhortation*; an Act of more *boldneſs*, than *bare advoice*, and ſuch a one as ſhould take place, where the other will not. As it will be hard to ſay much on this point, ſo much need not be ſaid. No man need to be taught, that where *the ſtill voice* will not be heard, it is neceſſary *to lift up the Voice. Cry aloud, Spare not*, ſays God to the Prophet; *lift up thy Voice like a Trumpet*.

Some Men are ſo ſtupefied in their Sins, that ordinary Advertiſements will not awake them. A Man muſt be *earneſt* and *warm* with them, before they be able to perceive his driſt. He muſt heap *line upon line, precept upon precept*, before he can touch them to the *Quick*.

The *difficulty* and *danger* and *labour of this ſort of Love*, muſt not be any excuſe to us for the non-performance of it. What if it do take thee ſome time and pains to put thy thoughts into good order and proper words upon ſuch an occaſion? Will't thou rather leave thy *Brother* to dye in a Lethargy, than trouble thy ſelf to ſpeak ſo loud as to rowſe him out of it? This is unkind, to prefer thine own eaſe to his preſervation. But thou alledgeſt that it is dangerous; and art afraid to incurr thy *Brother's* hatred. Yet *hatred for good will*, ought to be no diſcouragement; ſince it will ſoon be overcome by it. But then the *task* is *hard* and *difficult*; but it is alſo *great* and *glorious*: The attempt only without ſucceſs is not a little commendable. But remember that difficulty ſhould be a Spur to a generous mind, and a more forcible argument for great diligence there cannot well be, than that the Buſineſs requires it.

All *Brotherhoods* require this Duty in their own proper Affairs; but *our's* more particularly; many of us being in Authority, and better qualify'd than the reſt for ſuch Undertakings. Beſides our caſe more eſpecially demands it, that the Scandal of forbearing ſuch Charity may not fall upon us. For where will *Exhor-*

tation

tation take place, if one *Brother* neglects it to another? Where may we look for it, if a *Prieſt* will not uſe it to the *Son* of his *Brother?*

But thirdly, *Perſuaſion* is much of the ſame nature with the foregoing Duty; but as I ſhall handle it, it may paſs for a diſtinct head.

In the two former diviſions we have conſider'd more particularly the *Morals* of our *Brethren*, that ſo both *we* and *they* may be *blameleſs before God and Men*; I ſhall now endeavour to make their *Principles* as innocent as their *Practice*. This is the proper buſineſs of *Perſuaſion* to inſtill *good Principles*, and to confute *ill ones*.

But here I deſire my Brethren would take notice that I do not charge *this* or *any other Society* of the like kind, with any guilt in that reſpect. But yet however, ſince the *Clergy themſelves* are not wholly free from the *Imputation*, it may be fear'd that ſome of their *Children* likewiſe, may be liable to the ſame: I ſhall therefore in a few words try to prevent or cure ſo faſhionable a Diſtemper.

It muſt be allow'd that all ſuch *Doctrines* in Religion as paſs for Principles, but yet are not conſonant to *the Word of God*, are *Evil*. As for example, *The Lawfulneſs of Reſiſting the Supream*

Supream Power. A Denyal of the Deity of Chriſt and the Holy Ghoſt. Making Epiſcopacy a humane Inſtitution, and *Aſſuming a power to confer Holy Orders*; Theſe, I ſay, are *bad principles*, becauſe they have no countenance from *the word of God*; but are directly contrary to it, as has been ſufficiently made out by many *learned* and *unanſwerable Treatiſes* in ſeveral Ages of the Church.

Theſe *falſe Doctrines* are more particularly ſcandalous to be held by the *Clergy*, or their *Offspring*; becauſe they ſtrike at the Fundamentals of the *Chriſtian Church* and *Religion*; *our own* more eſpecially.

For what ſhall we think of that man, whoſe Education, Subſiſtence and Fortunes depend upon the Church, who yet maintains it to be lawful to take up Arms againſt the *Defender of the Faith*? What of him who denys the *Articles his Father Subſcrib'd*; nay perhaps *himſelf* too? How can He call himſelf the *Son* of a *Church-man*, who rejects the firſt words of *the Goſpel*? With what face can He pretend any Relation to *Chriſtianity*, who denys *his Redeemer*? Or what right has he to ſo glorious *a Title* as the *Holy Seed*, who degrades *his Sanctifyer*? In a word, What an unworthy *wretch* muſt he be, who ranks his *Father's Honour*, *his Orders*, which is the *gift of the Spirit*, with the impudence of *Schiſmatics* and *Heretics*? For

For these and the like reasons, my Brethren, I beseech you to persuade those among us, if there be any such, who thus deny the *Gospel*, *they* and their *Fathers* liv'd by, to return to a *true* and *sound mind*. There is no instance of *Brotherly Love* and *Affection*, which is greater than this. You can not do any thing more Meritoriously serviceable to *the Brotherhood*, than by shewing this *Love* to such poor mistaken *Wretches*. I need not furnish you with *Arguments*: *The Word of God*, and *the Labours of the Church*, have made sufficient Provision of that kind.

But 4thly, *Brotherly Correption* is also an Act of *Love* to the *Brotherhood*; Tho' it may seem severe and unkind, yet the *good end* it aims at will make large satisfaction for the *roughness* of *the means*; nay, so it may be manag'd, as to have no Offensiveness in it; but we must be cautious how we forsake the *Truth* by endeavouring to *speak smooth things*.

Now this Duty is so necessary to *the Christian Society* in general, that I know not how to apply it with any particularity to *our selves*. Therefore instead of giving rules for it, let us pray that we have no occasion for it: That all who are Related to the Ministry may so behave

have themſelves that they may be *unblameable*: That they may walk worthy of their *Fathers Holineſs*, and their *Chriſtian Vocation*; that ſo no ſcandal may be given to *thoſe who are without*.

This is what I cou'd find to ſay of the firſt general head: I know indeed many more branches might have been inſiſted on, tho' theſe I hope are the moſt neceſſary and applicable to our *Peculiar*.

I go on therefore to the SECOND general manner of *Loving the Brotherhood*, which is *in Deed*: Of which neither the time nor the ſubject, tho' vaſtly copious, will ſuffer me to ſpeak many words. For tho' in ſuch an *Ocean* of general matter, it may be thought an eaſy thing to find enough to ſay to all particular caſes; Yet ſo many have had their choice before me, that they have left me little to do, but to refer you to them. But beſides, I ſuppoſe that, by the Authority which the *Society* has over it's Members, the manner and meaſure of our *Almsdeeds*, I mean ſuch as are required, is ſettled and fix'd. If all be bound to a *certain Contribution*, to what purpoſe ſhou'd I labour to make thoſe *willing*, who have already *conſented*?

But here it will be reaſonably alleg'd, that tho' prevented in that care, yet it will be expected

pected that we ſhou'd ſtir up the *Brotherhood* to a higher pitch of *Love*, than barely to obſerve the Orders and Conſtitutions of our *Fraternity*. Our *Relation* and *Combination* make us all *equal*; but why ſhou'd our *Charity* be *equal*, unleſs our *Fortunes* alſo were *ſo*? But if they were, our *Meeting* would be, to no further purpoſe, than a *Philoſophical Sympoſium*, or *a friendly Collation*. Remembring therefore that the neceſſity of ſuch *Brotherhoods as ours*, proceeds from the inequality of Circumſtances in the perſons concern'd, we ſhou'd make as conſiderable difference in proportioning our *Alms*, as there is in the *Objects* of them: That is, *We* ſhou'd *give* according to our *Abilitys*, and *they* ſhou'd *receive* according to their *Wants*. For tho' *equal Diſtributions*, and *ſtated Collections* are commendable in due place; Yet certainly it wou'd be highly ridiculous to ſupply all men's wants after the ſame manner: This wou'd be *feeding* the *naked*, and *clothing* the *hungry*. Therefore let every man be conſider'd by his neceſſitys, and according to his *Emptineſs* let him be *fill'd with good things*; and that this may be the better done, let the *Rich* proportion their *gifts* to their *Eſtates*. How meanly, how ſcandalouſly will it look to find, in the ballancing of a Wealthy man's Accounts, *cyphers* and *units*

anſwering *Hundreds* and *Thouſands*? To ſee a poor *Widow* giving all *her Subſtance*, and a rich *Publican* his *two mites*, wou'd raiſe the indignation of all well diſpos'd minds: Such a Behaviour wou'd make even a *Publican* more ſcandalous, and give him a ſtill better Title to be rank'd among *Sinners*. For without doubt, tho' *Charity* is a *Free-will-offering*, yet it is a *Duty*; and therefore as a total omiſſion muſt be a *great Sin*, ſo a penurious, ſneaking performance cannot but be *criminal*. 'Tis true, thou art not oblig'd to give more than thy ſhare; but haſt thou no *Honour* nor *Generoſity*, no *Pity* nor *Gratitude*? Will neither the *Miſerys* of the *Brotherhood*, nor thy own *Abundance*, move thee to *Liberality*? Conſider that all thy ſuperfluity is the *Gift of God* to thee, and therefore in *meer Gratefulneſs* thou oughteſt to return ſome of it, ſome *handſome ſhare* of it, for *God's ſake*. Therefore my Brethren, You whom God hath *Lov'd* in a more conſpicuous manner than the reſt, *Love* you the *Brotherhood* in the ſame proportion. You may diſtinguiſh your ſelves by your *Alms*, without Oſtentation, as God has diſtinguiſh'd you in your *Eſtates*. Fear not to excell in *good works*; and as your riches have given you a *priority in place*, ſo let them give you *precedence in Love*.

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Be aſham'd to take the *Privilege* of your *Condition*, if you are ſo mean and little as to make your *Condition* your *Privilege*: For you ought not to ſtep before your *Brother in Honour*, unleſs you likewiſe go before him *in Generoſity*. It is preſumption to ſit above him *in Place*, if you are below him *in Charity*. It is *Charity* that makes one *Chriſtian* more *noble* than another; and if they who are *rich* refuſe to make ſuch a *purchaſe of Honour*, they muſt expect to be *degraded*, and *poſtpon'd*. But of all ſorts of *rich men*, thoſe of the *Sons of the Clergy*, are moſt inexcuſable, if they are niggardly in this Reſpect. They cannot but have often heard their *Father's* urging the duty; and therefore if they have any reſpect to their *Authority*, they ought to be the moſt ready in their *Contributions*, eſpecially ſince it is to their *Brethren*. If the perſuaſions of their *Fathers*, and *Love to their Brotherhood* will not open their *Hearts* and their *Hands*, we ought to look upon them as *Aliens to their mother's children*.

Now ſuch Perſons do a double diſſervice to *the Brotherhood*, they are unkind themſelves, and give an ill example to them, who tho' not ſtrictly of our *Fraternity*, do yet bear a Loving and Charitable heart towards us: Who wou'd without doubt exert themſelves with more Alacrity, if they ſaw our Footſteps before them. Let us therefore invite *their kindneſs* by ſhowing *our own*; and let us alſo be grateful

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to them in paying our respect of Commendation and Prayer for their Charity to the *widow* and *orphan*, that so *we* may bring down a Blessing upon *them*, for the Blessing they bestow upon *us*.

As to *Personal Assistance*, I think I need not say any thing of it, since Men are generally much more ready with their *Service*, than their *Alms*. He who cannot endure to part with any quantity of *Money*, will yet be ready to take great pains to serve you with his *Interest*. Perhaps he will not give you of his own, or contribute himself; yet he will raise a *contribution* for you. Tho' this *Tenaciousness* is by no means to be commended, yet the other Quality is highly commendable; and that amongst no sort of Men so much as *Brethren*.

It is a certain sign we *Love the Brotherhood* when we spare not our *Persons* for their sakes. *No Man hath more Love than this, to lay down his Life for his Friend*; And no man hath more reason to do this, than *those of our Household*. We have many *Enemys*, more than any other sort of men have, and therefore it is necessary that we the more closely *unite* and *combine* to defend our selves against them.

But here lest I should be thought *to blow a Trumpet*, and excite you to *Arms* against your Enemys, I shall conclude all by the following short *Exhortation*, *Have no Quarrel with any*; *Owe no man any thing*, *but to Love one another*: For *Love is the fulfilling of the Law*: Of the particular *Law of your Brotherhood*; and of the common *Law of Christianity*. Which God of his infinite mercy grant we may sincerely endeavour to do, that so we may be taken in to *the Brotherhood* of *Christ*, who hath promis'd no further to *Love us*, than as we *Love the Brotherhood*. Now to God, &c.

FINIS.